

PAGES
32
BLADSYE



Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name Naam SBS Tape 4

Subject Vak King Ngwane & his indvuna

Place Plek Book 1 Mhlabha rsiband

Faint Ruling with Margin
Dowwe Lineëring met Kentlyn

JD. 267

Interviewed by: Tats Makama (M)
Informant: Magangeni Arthur Blamini (A)
Interviewed at: S.B.S.

M: Vele nkosi akubenguwena usibikelako kwekuthi ke
Indeed nkosi you should be the one reporting to
uta naletingani kwalamhlanjena ke, noma
us as to what kind do you come with today,
emaghaweni noma emhambeni yesive
either the heroes or customs of the sive²

A: A vele makamo ngita nemaghave. Lighawe
Oh indeed Makama³ I come with heroes. It is the
nje lengitawukhuluma ngalo inkhosi ngwane
heroes that I am going to talk about, King Ngwane,
Ngwane IV. Siyati ke lokutsi sase sasho kutsi
Ngwane IV, we know that we once said that
Ngwane nguyiphi inkhosi. Sitsi ngwane nguMahloko-
Ngwane is which king. We say ngwane is
hla. lenkhosi ngwane yake yaba nenhlupheko
Mahlokohla. This king Ngwane once had a certain
letsite lengitawukhuluma ngayo lamuhla
problem which I will talk about today, with
nendvuna yayo, Mbhabha wakansibandze.
his indvuna⁴, Mbhabha⁵ of nsibandze.
Ngitsandze ke kokutsi sengiyilandzele lendgaba
I have loved to landza⁶ this story of this problem
yalenhlupheko kutowubonakala buqhawe balenkhozi,
in order to prove heroism of this king
bangwane ngwane wesine. Intfo yekugala ke
of Ngwane, Ngwane IV. The first thing, this
lombhabha wakansibandze yayiyindvuna. Indvuna
Mbhabha⁵ of nsibandze was an indvuna⁴ a great
lenkhulu nje impela ngobe yayiyindvuna
indvuna⁴ actually because he was an indvuna⁴
yakaZombodze. Nguye nje lowabekhona Mbhabha

Footnotes

1. Nkhosi : a praise name of the Royal clan e.g. Nkhosi Alaimi; also a polite term of address; also can be used when referring to the king
2. Siwe : See glossary
3. Makama : a surname; the interviewee in this case.
4. Induvuna : See glossary
5. mbhabha Asibandze : was ngwane's ^{senior} Induvuna at Zombodze. He died on the night of 9 April 1898.
6. landza : lit. means 'fetch', but can also mean to tell or narrate a story; or to give an account of something

Footnotes

7 enkhanini : According to Matsebula (p 25) Mswati died in 1868, and shortly afterwards when Ludvonga was chosen as his successor, the nkhanini residence was erected for the new ndlovukazi, Sisile Khumalo. It was built at the junction of the road to the Lobamba king's house and the mbabane - Mangini road. Royal Simbimba ndlela, p. 6. says nkhanini the residence which preceded Zombodge, built on the Lubombo (p. 68) (p. 69) erected or left because of fever. Bonner says nkhanini was consecutively a royal homestead of Mswati, Ludvonga and Mbandzeni.

8 libandla : see glossary.

9. Kangwane : lit. (place) of (the) ngwane; it can be used to refer to the entire domain under the rule of the descendants of the early king Ngwane, i.e. an equivalent of Swaziland; or it can refer to the very heart of the kingdom, the area around the principal royal residence.

of Zombodge. He is the one who was present mhabha⁵ nsibandze lowasajina kugala futsi nakuchiffwa nsibandze who signed first when the meeting of umhlangano lowawukhona enkhanini webelumbi. whites at enkhanini was dispersed. Labelumbi babe nemhlangano wokwakha untsetfo. These whites had a meeting of making law by babodwana, base libandla lesive seluyabona themselves. Then the libandla⁸ of the sive² saw lokokutsi gha phela kufanele kutsi nalo libekhona that no actually it should also be present, there kube khona walo umuntu lokhona kulomhlangano, must be a person from it who is present in the kwatsi ke nakuchiffwa lomhlangano ke lo meeting. When the meeting was dispersed, then there kwaswelwa kutsi kubhalwe phansi kusayinwe was a need that it is written down and signed kutsi uchiffwa bobani, Nguye ke mhabha nsibandze that who disperse it. It is mhabha nsibandze lowasajina kugala kulelo liphepha lokuchitsa who signed first on that paper of dispersal of lowomhlangano kutowuniswa lomusha longuwona that meeting, another^{new} one would be held which utaba nesive sakangwane. Kwakukhona ke will include the sive² of kangwane. There were in kulowomhlangano labasajina nje kuchitsa that meeting those who signed to disperse that lowomhlangano, e bomkonkoni bomaloyi meeting, mnkonkoni¹⁰, Maloyi¹¹ bokongcanga bokogcogco bolomvazi bombayimbayi longcanga¹², logcogco¹³ lomvazi, Mbayimbayi¹⁴

Footnotes

- 10 Mnkankoni : probably was one of Ngwane's age-group, he is a Kunene who lived during the times of Mbandzeni. According to Matsebula he was one of the Swazi delegation in London in 1894, by that time was not less than 80 years old.
- 11 Maloji (Mamba) : Contemporary of Sombhlo and head of the branch of the royal family which later became the Mambas.
- 12 Longcanga : According to Matsebula (Plate 3) he was the ^{Prince and} leader of the Swazi delegation in London in 1894. He was described as six feet three inches in height and well built.
- 13 Logcogco : a prince, a step-brother of Mbandzeni, the son of Pibati (or Madolomafisha) Nkambule.
- 14 Lomvazi : Prince who was one of those who chosen to go and inspect Lovedale as it was a chosen school for Sobhuza and he died in 1922.
- 15 Mbayimbayi : probably one of the princes.

Footnotes

16 Lomagaga: probably one of important people in the nineteenth century.

17 Tikhuba: was Sandlane Zwane's chief rival and he succeeded Sandlane Zwane as senior indvuna of the country.

18 Person: lit. refers to every human being; but also is commonly used mostly by Africans to refer to a Black person.

3
bolomagaga boTikhuba, Tikhuba ke naye ayayengile Lomagaga¹⁶, Tikhuba¹⁷, Tikhuba¹⁷ was also another nje indvuna futsi, nalabanye ke ababekhona indvuna⁴, and others who were present, but koduwa ke ngitsandze kubasho laba ngoba I have liked to mention these because they ngemaghaue lawa languwona advume kakhulu ~~are~~ heroes these who are very famous here lapha kangwane, ngisho ke kokutsi ke mbhabha at kangwane⁹. I therefore mean that mbhabha⁵ nsibandze yayiyindvuna. Kwase kwenteka ke nsibandze was an indvuna⁴. Then it happened kokutsi kubakhona lenhlupheko lyavela, yawela that this problem arose, which arose through ngaye, lendvuna. Empeleni angite ngangenisa kokutsi hini, this indvuna⁴. Certainly, I will not enter into mbhabha bagabana ngani nangwane. Utawutibonela how mbhabha⁵ quarrelled with ngwane. You will wena ke kokutsi bagabana nje kwakusukelaphi. see by yourself as to how they quarrelled and where it Nawutalele tinkhulumo utawutifola kokutsi started. If you listen to the talks you will find out kwaba yini lokwabanga lokutsi kube nalengabano what really caused this quarrel. Mina ngekubuka kwami ngikhandza kungatsi As far as I am concerned I find that if a umuntfu nakatsandrwa kumbe ngumlumbi person is loved may be by a white, it is kutsandzeka kungatsi angabogaphela ngoba good that he becomes very careful because kusuke kukhona, kakhulu kuleta tinsuku

there is, much in those early days, there was
 takugala kukhona lokwakusuke kufunwa ngulo lo
 something which was wanted by the white
 ngulomlumbi kulomuntfu lokungukona kwagabenisa
 from the person⁸, which really caused quarrel
 lendvuna nangwane. ngoba kutfolakala kutsi
 between the indvuna⁴ and ngwane. Because it is
 lendvuna yase yembatsa tingubo ngoba phela
 discovered that this indvuna⁴ was wearing clothes
 yindvuna yenkhozi. Nebelumbi bangena
 because he was an indvuna⁴ of the king. Even whites
 ngendvuna enkhozini base bayitsandza ke
 had access to the king through the indvuna⁴, then they
 indvuna ke bayitsandzisa sibili seyiphwa
 loved the indvuna⁴, seriously loved him, and he
 netingubo letinkhe nebantfu bonkhe sebabona nje
 was given beautiful clothes such that all people saw
 kutsi awu cha ngiyona ndvuna leyatiwako
 that oh no, this is the indvuna⁴ which is well
 sokufuna nokungatsi yindvuna leyatiwa
 known, it seems as if is the indvuna⁴ which is
 kunenkhozi. Kantsi loko ke ngiko lokwabese
 known more than a king. whereas that is the thing
 kubangela kutsi kubekhona kubonakala
 which caused that, it appeared that oh it
 kwelutsi awu ungatsi kuletikhatsi leti
 seems as if in these times, it appears that
 kubonakala kokutsi labamblophe emabhunu
 the whites, the Boers are so much in
 abhoke kangaka afuna kutsatsa umhlaba yena
 want of taking the land, he is seen

Footnotes

19 Umuti: see glossary

20 Zombodge: Bonner, p. 14 suggests that it is Ngwane's national headquarters in the vicinity of modern Swazini. According to Grotzinger, p. 190 the name of the tribal capital founded by King Ngwane III in the mid-18th century. The newala ceremony was held there during his reign. King Bhunu's capital was also called Zombodge and is located 5 miles due east of the present capital of Lobamba. According to Matsebula, p. 6 Ngwane's royal residence at small hill covered with trees north-west across the Phongola under Macenjane Nsibande (indvuna). Ryl Simbimba pp 60-1 - Ngwane's residence Zombodge - at the Mzinsango river (rises south of Zombodge High School in Southern Swaziland, flows east and then south to join the Phongola) In modern Swaziland there are two sites known as Zombodge, one east of Lobamba in central Swaziland, the other located in southern Swaziland approximately 10 km south-west of Mhlosheni.

asuke abonakale alandzela kangaka na. Ngisho following so much after them. I mean that ke kokutsi angite ngangena ke kakhulu kuloko I will not enter too much on that because ngebe tingabakhona letinye tizafu labanye there might be other reasons which other labangatishe kutsi kwakucatjenuwe ngani people might say that why did they quarrel, this bongwane nalendvuna yakhe mbhahha, Ngwane and his indvuna⁴ Mbhahha.

Umuti ke lokwahlalwa kuwo inkhosi. The umuti¹⁹ in which they stayed, the king rendvuna kwakunguka Zombodge. Kodvwa ke and the indvuna⁴ was at Zombodge²⁰. But then we phela siyati kwekutsi ngwane abehlala know that Ngwane was staying at Zombodge²⁰, kaZombodge nje kwakutsi tintfo natingalungi and when things were bad he used to go up abese ukhuphukela emampondweni, nangitsi to emampondweni²¹. When I say he went up to akhuphukele emampondweni phela sengikhumbula emampondweni²¹ indeed I remembered that before kwekutsi ngatsi kugala emampondweni ngumuti I said emampondweni is the umuti¹⁹ of the king wenkhosi lowawulapha etulu entsabeni which was up there on the mountain, I explained ngawughaza ke kugala. Kwenteka ke kutsi it before. It happened that when the king inkhosi nasesejibona kutsi kukhona lokukhona saw that there was something cropping up yakhuphukela emampondweni laph' emtini wayo

Footnotes

21 eMampondweni : according to Kuper ; Sobhuza II ,
p 28 - Mampondweni was Bhuni's
residential retreat in the Mountains.
Survey p 65 was a district and umuti
g chief kaphuyane Nkhost (d. i 1950's)
under Phuhlaphi in the South.

Footnotes

22 Umphakatsi : see glossary

He went up to emampordweni in his umuti¹⁹, where
 lapho kwakutsi nayiye khona vele kwatiwe
 when he had gone to everybody knew that
 kutsi kukhona lokonakele layifuna kukulungisa.
 there was something wrong which wanted to correct.
 Kutsite libandla selihleti lentsabeni sekukhulun-
 when the libandla⁸ had seated on the mountain
 ywa kwatfolakala kwekutsi lendvuna ifanele
 and talking they realized that this indvuna needs
 kutsi isuswe. Itawususwa njani, kwabonakala
 to be removed. How is he going to be removed, then
 ke kokutsi kufanele kwentiwe lighinga lokutsi
 it appeared that there is a need of making a plan
 iyosuswa lendvuna iyobulawa phela ngoba
 to remove the indvuna⁴, to be killed indeed because
 kukhona losekyfanele kutsi kwenteke kutsi
 there is something which is to happen, that he
 ibulawe. Nembala-ke lase liyakhwa ke
 should be killed. Indeed then a plan was made,
 lisen lokutsi awu gha kutakwehliwa kubuyelwe
 that oh no they will go down, back home
 khona ekhaya kaZombodze umphakatsini e
 at Zombodze²⁰ to the umphakatsi²² to see
 kuyobonwa lendvuna. Kodwa ke kutabalukhuni
 the indvuna⁴. But then it would be difficult
 lokutsi lendvuna itawuffolakala kuphi, ibonakale
 concerning where the indvuna⁴ would be gotten, where
 kuphi laph' itawushesh' ibonakale khona kusheshe
 will be easily seen in order to finish the
 kugedvwe lomsebenti. Nempela ke kwase
 job very fast. Indeed, they went down and they

Footnotes

23 Ya (variant Yah) : an instinctive sound, an exclamation of derision; can also be used to refer to yes, or if one agrees.

24 Wu wu wu : interj. of sudden fear; also can refer to oh; also can be used to refer to the sound produced by fire when it is burning in flames; interj. of shouting alarm

25 Shati : ideo. of catching a glimpse; of seeing for a short while.

26 Awu : interj. of sudden surprise; also used as a joining word.

27 pha - : would refer to the sound of the gun when it fires.

7
kuyehliwa sekupulanwe ke kwekutsi kutakwentuwa had, planned how all this was going to be njani. nakufikwa lekhaya kaZombodze kutsiwa ke done. when they arrived at Zombodze³⁰ home, it was ya njengoba akabonakali akushiswe umuti.¹⁹ said ya²³ because he is not seen, let us burn the umuti¹⁹ uyashiswa ke umuti uhlong' umlilo. Owu wu The umuti¹⁹ was then burnt, was set on fire. Oh wu wu wu²⁴ nankh' umuti usha. baphuma bonkhe wu wu²⁴ there is the umuti¹⁹ burning. All people went bantfu emphakatsini kujijinwa kutsiwa umlilo out of the umphakatsi²², running and saying fire, nankhu umlilo. Uyaphuma ke naye njengendruna here is fire. He also goes out as an indruna⁴, phela indruna ibhasobhe umuti nenkhosi vele actually an indruna⁴ guards the umuti¹⁹ of the king, uphuma naye uyaphoseka sibili ebaleni kantsi indeed he also comes out vividly to the yard, whereas ngwane uvele sesingane sembube nayibon' Ngwane is, just as the lion when it sees a inyamatane¹ sewugadze. ije kutsi kubonakala game, he is looking forward to his appearance. ije. awu nembala ke utse utsi shati awu Oh indeed, just as he did shati²⁵ awu²⁶ ibe ihlala pha - - awu aqelik' emadodga it shot pha²⁷ - - awu²⁶ mew rolled until there aze abamakatfu khonalapho kutsiwa were three of them right there. It is said there kwakhoma lenye nayo leyagrika lapho was another man which also rolled there Mandaba, kukhona lenye mpungana nobe

Footnotes

28 Mandaba: probably was Mhabha Nsibandze's friend.

29 Mpungana: probably was Mhabha's friend.

30 mungce:

31 godze: probably it means a descendant of

32 Tikhindlana: possibly are small temporal rooms built for a temporal purpose especially by builders or road constructors.

33 Siswati: refers to a Swazi language.

mandaba²⁸, there is another one, mpungana²⁹, or may kumbe bagicika ngesiphosiso labo^{no}be²⁷ kumbe be they rolled by mistake. those, or may be they bagicika ngaba bekubangani bendvuna (kodvuna) rolled because they were friends of the indvuna⁴, but ke labenyenti batsi bekubangani bayo lendvuna, then many say they were the indvuna⁴'s friends awu bagicike madoda, awu kona loko Awu²⁶ they rolled men. Awu²⁶ just as they had kusekhutwe umlilo sekwekhutwa kufa kwebantfu gwen vent to the fire, they gave vent to the death owu kwase kushito lokunye laphay' ekudzeni of people. Oh then one from a distance said, ow laph' enhla komuti etintsabeni kutsi ngwane the upper side of the umuti¹⁹ on the mountains that lonelulaka ekhaya netsafeni (mungce) kushe kute ngwane who had temper at home and on the plain, kubesehlobo kuye kusuk' emalangabi godze (mungce)³⁰, it burnt till it was summer, until likaZombodze wamagugu loku lowagil' amadoda flames showed up, godze³¹ of Zombodze²⁰ of treasures which, emagakala. Base bayabona kutsi ewu gha nguye who trapped men on ankles. Then they saw that oh no pho ke kusetawukhutwa kutsiweni, nguye, usekuphi it is him. Well then, how will they give vent. It is nya uhambile ubuyele emampondweni. Wuu, where is he, nowhere, he is gone and returned uyefik' emampondweni lapha kwakukhona to emampondweni²¹. He arrives at emampondweni where there tikhindlana, tikhindlana phela ngesiswati sisho were tikhindlana³², tikhindlana³² really in Siswati³³ we

Footnotes

34 emabutfo / libutfo : see glossary

emathende lama letindle nati letakhiwa lapha
mean tents, these houses which are built at the
emathendeni 'laph' emigwaqweni, kwakukhona tikhindlana
tents on the roads sides. There were tikhindlana³²
ke letatakiwe laph' emampondweni. lesi senkhosi sona
then which were built at emampondweni. One of the
sangwane sasesibholwe timbobo kutsi anangabe
king of Ngwane had some bored holes so that if there
kukhona lokukhona kuyawuvetwa sibhamu, unlomo
is something fishy, the gun would be elevated through, the
wesibhamu kuletimbobo, kugaqwe sibhamu
gun's opening through the holes. The gun is hanged,
akusasondzeli lutfo ke lapho. Njengoba sekunjenje
and nothing dares to come nearer that place. Just as
sekonakele kunje sekute nalotayilandzela inkhosi
it is like this, and things are bad, there is noone who
kutsi ishonephi lapha kute lotawuvela lapha
will follow the king as to where he has gone to, noone
efik' angena khona asayahlal' emabutfo
can even peep where he entered. Then the emabutfo³⁴
kuyathula kutsi du seyingene khona sekute
sat down and they kept quiet, when he has
longase atsi nyaka, iyati ke inkhosi, abati
entered there, noone can move an inch. The king
ngwane kutsi loku lokwentekile phela
knows, ngwane knew that what has happened
kutawutsintsa labangani balendvuna emakhunu
will surely touch these friends of the indvuna⁴, the boers,
nje sewungene lapha nje kutsi lolutsi shati
he has entered there that whatever does shati²⁵
akusatiwa khona lapho kutsi kuyawukenteka

Footnotes

35 Helemis : probably a white man who came to Swaziland on a particular mission

36 Mangini : Formerly was Bremersdorp; a town located about 33 km South East of Mbabane, It is also referred to as the Hub of Swaziland.

37 Pewula : probably one of the Boers who lived in the early 20th century.

nobody knows what will happen there and how. njani. Awu ihlale ke inkhosi khona lapho ke Awu²⁶, the king stayed there and is on guard, well igadgile pho ke kwakusete, ke nemaphoyisa then there were no policemen during that time ngalesosikhatsi, emaphoyisa phela avela nyalo policemen actually have just existed (now ngabo 1902 ekufikeni kwa kwa Helemis. Helemis round about 1902 with the arrival of Helemis. Helemis nye wefika aliphoyisa emaphoyiseni okugala came as a police among the first policemen. kwakusete ke ngaletotikhatsi. Nempela ke There was none during those times. Indeed then, the ligama laya layawufika ke kamangini, kamangini word went across until it reached ^{at} Mangini³⁶. At phela kukhona lingusa lemabhunu lattulumende Mangini there is an ambassador of the Boers, of Boers' wemabhunu laPewula, kukhona lingusa Government of Pewula³⁷, there is also an ambassador lattulumende wemangisi. Nayivakala ke lendzaba of British Government, when the story is heard kutsi awu umngani wenu awu ulimele vele, that awu²⁶ your friend awu²⁶ is injured 'indeed, Kwase kuphunywa ke kutfunyelwa labanye ke Then they went out and some were sent to kutsi abagijime balandze ngwane, kutokubutwa run and fetch ngwane, in order to ask kungwane kutsi yini lena levakalako, from ngwane that what is it that is heard how yenteke njani, yentiwe ngubani. Awu afik²⁶ did it happen, and who did it. Awu²⁶ the Boers

Footnotes

38 bekunene (plural of wekunene): see glossary.

39 'eyi': possibly a word used when giving a warning or an alarm to someone; used also when you see someone but not using her/his name.

emabhunu kaZombodge, atsi ayakhulukhuluma kutsi arrived at Zombodge²⁰, they talked a bit that owu silandze ngwane sifunywa ngemaxusa ~~oh~~ we have come to fetch ngwane, we are sent by abottulumende kutsi silandze ngwane. Batsi governments' ambassadors to fetch ngwane. At Zombodge²⁰ kaZombodge bekunene khuphukelani emampondweni they said bekunene³⁸ go up to emampondweni²¹ to hambani emampondweni nanifuna kukhuluma to emampondweni²¹ if you want to talk such indzaba lenjalo. Owu nembala emabhunu atsi a story. Oh indeed, when the boers were on the nasendleleni atsi eyi, emampondweni, owu way they said 'yayi' at mampondweni²¹, awu²⁶ kungamane kwenteke lokunye, ajike emabhunu something else might happen, the boers turned and abuyele emura kamangini, kutsi afik'atsini went back to Mangini³⁶ where they ^{really} said when ^{afik' abika} kutsi lekamangini kute lowatiko kutsi ^{afik' antjelile} yini they arrived at mangini³⁶ nobody knows, whether they nekutsi entenjani. Ahlale ahlale ahlale lishone reported that they have told him or what. They stayed belilanga lekugala litsi lilanga lesibili abese and stayed until the first day passed. On the second sekuyalungiswa sekulungiswa kutsi gha inkhosi day they prepared, prepared that no the king iyabona kutsi ingete yaya kamangini ngobe sees that he cannot go to Mangini³⁶ because phela kamangini emaxusa lawa lakhona indeed at Mangini, the ambassadors which are there linxusa lemabhunu. E linqusa lemabhunu

Footnotes

40 Smuts (Johannes) : previously was secretary to Sir Henry Loch; and was a British Consul.

41 Nkoseluhlaga : also known as Johannes Krogh; had formerly been a landdrost at Wakkerstroom, and was later appointed by the South African Republic as special commissioner for Swaziland.

42 Ngwavuma : an area just outside south east borders of Swaziland.

43 Tokovu : a prince; one of those who met the joint commission shortly after the death of mbandzeni.

44 Mhlaba : [redacted] was an insila of mswati

45 Sdukwana : probably a prince

46 Mathokoga : probably a prince.

47 Ntamo : was an umntfwamenkhosi and was an indvuna during the reign of King Bhunu.

12
is the ambassador of the Boers. It is the ambassador of the vele emabhunu empeleleni akuzange kutsi hlaba hlosi Boers indeed the Boers actually never went well about emaswatini ngawo. kwesibili lona lelinoxusa them among Swazis. Secondly, even this ambassador lemarngisi lalilibhunu loSmuts ngoba lonkoseluhlaga of the British was a Boer, this Smuts⁴⁰ because Nkoseluhlaga⁴¹ nguyena abemel' emabhunu, kodvwa loSmuts amel' was the one who represented the Boers, but Smuts emangisi kodvwa alibhunu. Ujabuka Ngwane utsi represented the British but being a Boer, Ngwane looked qha ngete ngaya ngoba angati kutsi nangingatsi at it and said no I cannot go because I do not know ngiya lapho batawufike bangente njani. Kuhle what they will do to me if I go there. It is good ngilandze mine lingusa lemarngisi lelitawuba that I fetch the British ambassador which will be lingisi, ngitalilandzaphi ke, yase iyamiswa ke a British. Where will I fetch him then, then a way indlela yokutsi akalilandzaphi, eNgwavuma. of where to fetch him was set, from Ngwavuma⁴² ase liyabopha ke kuboshelwa emahhashi, Then they went and inspan the horses, they kuboshelw' emahhashi lapho, kwaphuma bo inspanned horses there, Tokovu⁴³ went out, mhlaba⁴⁴, Tokovu kwaphuma bomhlaba kwaphuma bo Sdukwana⁴⁵ went out, longcanga⁴⁶, Mathokoga⁴⁶ Sdukwana, bolongcanga bomathokoga bontamo ngqubuyana⁴⁸, Lujilo⁴⁹. There was then a bongqubuyana bolujilo, kwabakhona ke umlumbi white man who was called

Footnotes

48 Ngqubuyana: probably was a chief

49 Lujilo: probably was a chief

50 Rathbone: was a trader

51 emajaha / lijaha: see glossary

52 Sigombeni: a place located about 13 km north-west of Manzini

53 Ndaba: could be a name and could be a surname.

54 Nyakeni: a place located about 10 km north of Manzini

55 Mafutseni: a place located about 11 km north-east of Manzini

56 Khugwayo: possibly one of the important persons among the Mahlalela people:

57 Mkhweli: could be someone's name, could be a place; Cf Gumedze and an ordinary chief.

58 Mshikashika: probably a place or a person

lokwakutsiwa ngu kathbone nemajaha lalishumi.

Rathbone⁵⁰ and then emajaha⁵¹
Abopha ke sekubhekwephi ke sekubhekwe engwavuma

They went then, going where, going to Ngwanima⁴²
lapho kunelinxusa lemangisi khona e lokubonakala

where there is a British ambassador from whom
kutsi sowuyawumbul' ingubo kulo. Awu nembala

it is seen that he is going to uncover the blanket.
kuhanjiwe ke. utakuva ke emaswati nasayilandza

Awu⁴² (indeed, they went. You will hear the Swazis when
lendzaba yekuhamba kwangwane naya le engwavuma

they landza the story Ngwane's journey to Ngwanima⁴²,
enzuseni lemangisi sibili, asambonga atsi

to the British ambassador himself, when they praise
uyadel' umfazi wase Sigombeni lowalibuk' ijaha

then saying 'happy is the woman of Sigombeni⁵² who looked
likandaba. Uyadel' umfazi wase Nyakeni owalibuk'

at Ndaba's⁵³ lijaha⁵¹. Happy is the woman of Nyakeni⁵⁴ who
ijaha likandaba. Uyadel' umfazi wase Mafutseni

looked at Ndaba's⁵³ lijaha⁵¹. Happy is the woman of
owalibuk' ijaha likandaba. Uyakushoshobala

Mafutseni⁵⁵ who looked at Ndaba's⁵³ lijaha⁵¹. It goes fast
ngesikhala sasishon' ukhugwayo kumahlalela

ahead through^{the} tunnel which khugwayo got in, at
k'abakankosi. Uyadel' umfazi wakwamkhweli

Mahlalela among those of Kosi. Happy is the woman
ngokubuk' ijaha likandaba, uyadel' umfazi

of Mkhweli⁵⁷ who has looked at Ndaba's⁵³ lijaha⁵¹, happy
wakamshikashika owalibhek' ijaha likandaba

as a woman of Mshikashika⁵⁸ who looked at Ndaba's⁵³
intumbelezi kalamini intumbezele futsi

Footnotes

59 intumbelegi: could be someone who does not go straight, he goes in a zigzag manner.

60 Madokanyawo: probably a place

61 Mashicela: possibly an induna

62 Lubombo: could refer to a range of mountains running along the eastern edge of the lowveld; also refer to one of the administrative districts of Swaziland found along the eastern side of the country.

63 Nongoma: one of the places found in Zululand.

64 kusuthu: could refer to the Suthu River

lijaha⁵¹, the intumbelegi⁵⁹ of Namini which had gone emahlathini emadoka nyawo, uyadela umashicela in a zigzag way through the bushes of madoka nyawo ngaphezu ko Bombo walibuk'ijaha likandaba.

Happy is Mashicela⁶¹ on the Lubombo⁶² who looked at Uyadel'umfazi wakarongoma ngokubek'ijaha likandaba ndaba's⁶³ lijaha⁵¹. Happy is the woman of Nongoma⁶⁵ letibongo ke tilandza luhambo lwanqwane naya because of looking at ndaba's⁶³ lijaha⁵¹. These praises le engwavuma enxuseni lwemangisi. Kutsi then landza⁶ the journey of Nqwane when he was wakhuphuka esuk' emampondweni washaya going to ngwavuma⁴² to the British ambassador. That he esigombeni, washay' enyakeni, wehla wabheka climbed up from emampondweni²¹ went through Sigombeni phansi emafutseni wakhuphuk' emafutseni through Nyakeni⁵⁴, went down to mafutseni⁵⁵, climbed wayoshaya kulakamkhweli waya wayoshaya up from mafutseni⁵⁵ and went through that of mkhweli⁵⁷ kulaka e kute elubonjeni etul' elubonjeni he went on to the Lubombo⁶², right up the Lubombo⁶² lapho ke asatawwele ke esikhaleni where he would then cross through the Lusuthu⁶⁴ selusuthu ayoshona khona engwavuma. Letibongo tunnel and went straight to ngwavuma⁴². These ke tilandza leyondzaba ke kuhamba kwakhe praises then landza⁶ that story of his way from asuka lapha emampondweni. Nakefika ke Nqwane emampondweni²¹, when Nqwane arrived at engwavuma enxuseni lemangisi engwavuma Owu ngwavuma⁴² to the British ambassador at ngwavuma⁴²

Footnotes

65 ^{Hhawu} hawu: 'interj. of strong disapproval'; regretful surprise; strong surprise

66. Natal: The smallest of the 4 provinces of the Republic of South Africa, covering the south-eastern portion of the country, it is separated from the southern border of Swaziland by just a few miles of the Transvaal province. Natal is adjacent to Swaziland along the latter's southeastern border, in the area known as Ngwavuma. (Grootpeter p. 111)

67 Wena wekunene: see glossary

sokuyawubikwa, ngoba phela inkhosi ifika ima laph' Oh it was then reported, because the king came and esigangeni sokuyawubikwa ke Kutsi hawu nangu stood away in an open ground, it was then reported Ngwane lapha. Owu lethuke limangale lincusa that ⁶⁵hawu here is Ngwane. Oh the British lemangisi laph' engwabuma ngoba phela inatali phela ambassador got shocked and surprised because Natal ⁶⁶beyisaphetfwe ngemangisi ingasiyo yemabhunu, emabhunu was by then under the British leadership not of Boers, abephetse inatalasifani kulesosikhatsi. Owu the Boers were ruling the Transvaal during that time. Oh kwentenjani owu nangu Ngwane. Owu mbiteni ete what happened, Oh here is Ngwane, Oh call him to asondzele. Owu asondzele Ngwane nembala, Owu come closer, ²⁶Owu Ngwane came closer indeed. Oh wena wena wekunene ngabe kwentenjani, Sokubhalwa wekunene ⁶⁷what has happened, statements were titatimende tokutsi kodwa ngabe inkhosi written down of what has happened to the king.

M Awuteke lapha nkhosi ngingakuphazamisi njena. Can you tell here nkhosi before I disturb you Basebutumbene nini lobuhlobo emkhatsini when was the relationship between Ngwane wangwane e nalamangisi? and the British formed?

A. Base bukhona phela. Ngwane abavele afune It was already there. Ngwane had actually emangisi empeleni kudzala nje ku kumswati.

Footnotes

68 Um : used to show that you are following the argument or story that is being discussed.

wanted the British, even far back at Mswati, Mswati Mswati abevele afune buhlobo nemangisi, angikhulumini had actually wanted relationship with the British, ke lapha ku kumbandzeni uyise wangwane I do not even speak about Mbandzeni the father ngwane

M Um

Um⁶⁸

A kwakuvele sekukhulunywe kanyenti sekwentive They had actually talked several times and had nje kutfunyelwe nemaxusa kanyeti emangisini done this, they had sent ambassadors several times kuphela kutsi emangisi abala. aze acel' emabhunu to the British, only that the British had been refusing. kutsi asibambisane kubusa leli lakangwane Until they asked to Boers they help each other to rule kumbandzeni uyise. kwakuvele sokwentive nje that of kangwane, to Mbandzeni his father. They had kancingi nje kumbandzeni, lolgwane nje already done this several times to Mbandzeni. This sowukhona nje yena ukhanda vele buhlobo Ngwane is here and he found that indeed relationship boyise babenta nemangisi. Semangisi ke ngoba his father had made with the British. Then the British, abengafuni ats' asibambisane mabhunu ngoba nine because they did not want said, "let us help each n'sedvutane. natsi betfu bantfu bakhona other Boers because you are nearer, our people are emangisi lapha eSwatini, e nemabhunu akhona also present as British there in Swaziland, the Boers ngako ke asibambisane kulondvolota labantfu are also present, let us help each other to keep



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